Regd. No. L.-2942

إن الدين عند الله الإسلام

Digitized by Khilafat Library Rabwah

The Review of Religions

Edited by Ali Mohammad, B.A., B.T.

Vol. XXXVIII, No. 10

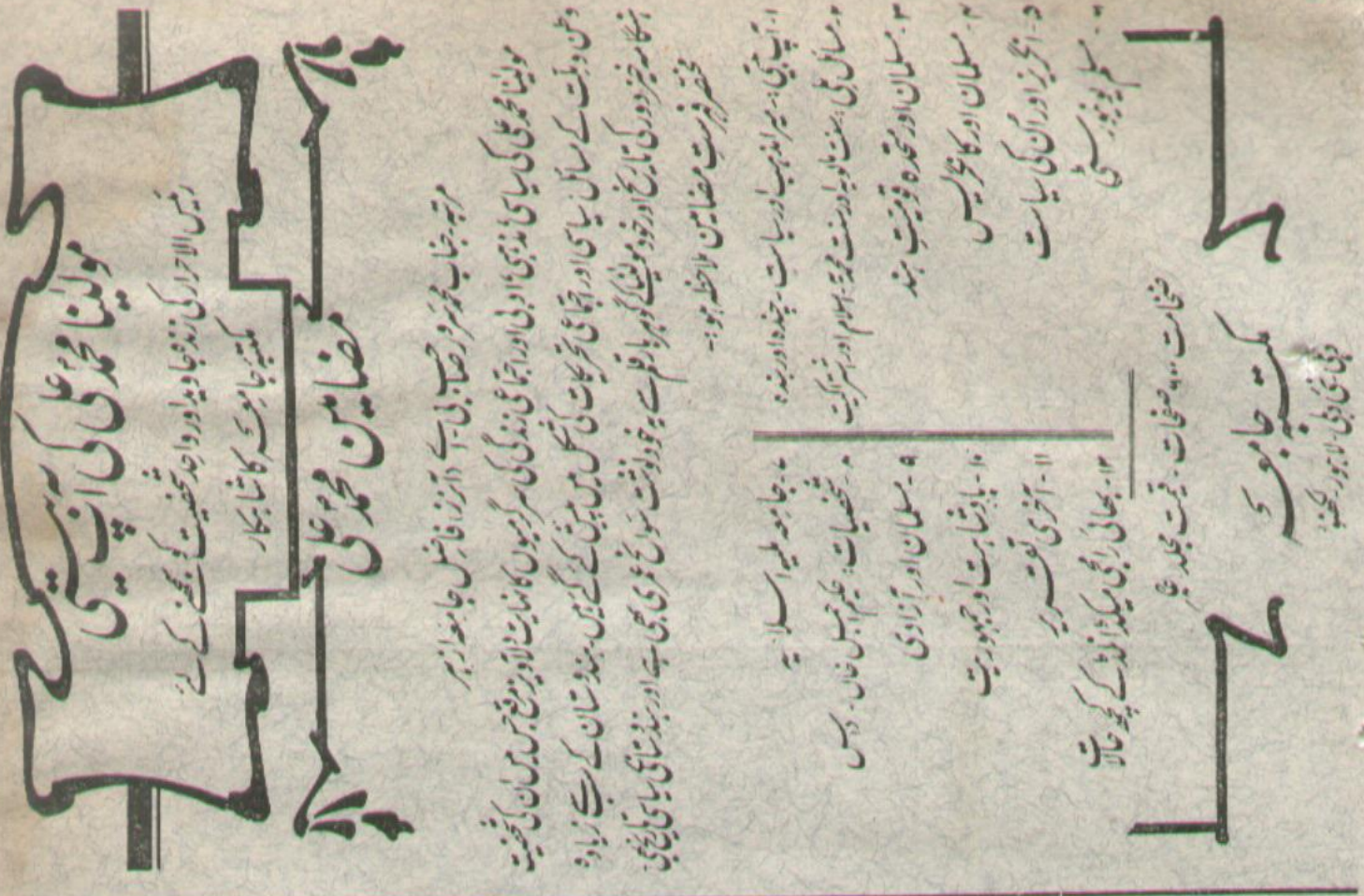
October, 1939

CONTENTS

- **Editorial Notes**
- **Showing Heavenly Signs** —A. R. Dard, M.A.
- **Is the Chastisement of Hell Eternal** —Ch. Saad-ud-Din, M.A., B.T
- **Islam *Versus* Hinduism**
- **Mr. Gandhi and Non-Violence** —M. T. Niaz, M.A.

QADIAN
Punjab : India

The Review of Religions is an organ of the Ahmadiyya Movement which represents the pure and true Islam. It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not accept responsibility for views expressed by contributors.



Digitized by Khilafat Library Rabwah

IF . . .

YOU WANT TO KNOW

What Islam Stands for, what is its message for humanity, how does it seek to raise man from the lowest depths of degradation to the highest pinnacles of glory—economically, morally & spiritually

READ

AHMADIYYAT OR THE TRUE ISLAM

By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad
HEAD OF THE AHMADIYYA COMMUNITY AND THE GREATEST LIVING AUTHORITY ON ISLAM

The book deals in a simple and lucid manner, briefly but fully and completely, with all the different aspects of the teachings of Islam.

BOOK DEPOT, QADIAN, Pb., India

Printed at the Ripon Printing Press, Bull Road, Lanore, by Mirza Mohd. Sadiq and published by Sheikh Abdur Rahman Qadiani for Sadar Anjuman-i-Ahmadiyya Qadian, Punjab, India

The
Digitized by Khilafat Library Rabwah
Review of Religions

Vol. XXXVIII OCTOBER 1939 No. 10

نحمدہٗ ونصلی علی رسولہ الکریم

EDITORIAL NOTES

Difficult Times for the English

The peace of Europe and of the whole world at large was disturbed on the first of September 1939, owing to the sinister designs of Herr Hitler and other Leaders of Nazi Germany. Poland has been wiped out within a wonderfully short space of 17 days, notwithstanding all her air, land and sea forces. Great Britain and France, the two democratic countries of the West, threw in their lot with Poland and took up the field against aggressive Germany in order to protect the weaker nations against their more powerful neighbours and defend the democratic principles. The cause which these Democracies have undertaken to defend, is grand and noble indeed, and whatever sacrifices might be required of them, are never too great. It is the justness of the cause itself that has actuated the Dominions, colonies and other territories of the British Empire to place their resources in men and material at the disposal of England and similar is the case with France and her dependencies.

It is abvious that in view of the determination of the Democratic Powers to fight the War to its bitterest end, the sacrifices on the part of Democracies will be heavy, long and severe. England's culculations of the

Digitized by Khilafat Library Rabwah
duration of War are based on a three-year plan, but it is feared that the War may be prolonged to a still longer period provided the train of events moves at the present speed. It was expected that the allied pressure on the Western Front would compel Germany to take her hand off Poland but the Russian invasion of that unfortunate country is a new factor in the European situation. Russia is another aggressor, and it is to be seen what view England takes of the new situation. If England places Russia on the list of aggressors, her difficulties are sure to be increased. The Russo-Japanese truce on the Monchukuo-Mongolian Frontier and the Russian invitation to the Turkish Foreign Minister to Moscow to perpetuate friendship between the two countries all pertain to the fact that difficult times are coming which England shall have to face. It is our sincerest prayer that Britain may come over all her difficulties so that peace and tranquillity may reign in the world once again. Fortunately for England, the Prophet of the day (Ahmad of Qadian) who was destined by Providence to preach his mission of peace to the world under the protection of the British flag, and foreseeing through his prophetic eye the coming events in which England was to participate did pray for the Victory of British arms. Speaking of Gog and Magog Prophet Ahmad says, "In the latter days these two nations will come out with all their glory, pomp and show, as says the Holy Quran, 'and We shall leave them that day to attack one another' and God will grant Victory to whomever He wills. As these two nations signify the English and the Russians, every true Muslim at this junction should pray for the Victory of British arms whose protection we all enjoy. He must be a very wicked Muslim who entertains ill-will towards this Government; if we are not grateful to this Government, we are not grateful to God." Again he says, "I can say that I am, as it were, an amulet for this Government and a sort of protection, and God gave me tidings that it is not for Him to hurt them (the British) whilst thou art amongst them." Prophet Ahmad is not amongst us now, but his sincere

Digitized by Khilafat Library Rabwah

prayers are there for the British Government and the present Head of the Ahmadiyya Community (son of Prophet Ahmad) also, has asked his followers to sincerely co-operate with the British Government and prays that the efforts of the British nation in the cause of peace be crowned with success. Our Leader is not content with prayers for the Government but he has begun to write a series of articles offering his valuable suggestions for the consideration of the British authorities. The first instalment has appeared in a recent issue of the daily *Alfazal* published from Qadian.

Tabarrah Agitation Discontinued

In our last issue, we regretted that Sunnis and Shias, the two powerful sections of the Muslim Community in India, should be fighting for nothing and expressed our sincere desire that this meaningless quarrel should be put an end to at once. We are glad to inform our readers that our previous note was still in the press when wiser counsels prevailed and the Sunnis and Shias patched up their quarrel and composed their differences.

Of course we shall be failing in our duty if we do not mention the name of Maulana Abul Kalam Azad who is mainly responsible for the truce. The Maulana has been instrumental in bringing aboutpeacebetween these major sections of the Indian Muslim community. Let us hope that the Shia-Sunni differences are closed for ever and we shall never again hear the Tabarrah Agitation in the U. P. or elsewhere. A word to our Shia brethren. Tabarrah is not a good institution, we do not hear of it in Persia which is the original home of Shiaism. To speak disrespectfully of the companions of the Holy Prophet is no honour to the Prophet himself or his son-in-law, Ali. The Holy Prophet loved his companions whom you abuse and Ali was on the best of terms with those whom you despise. History bears witness to what we say. Even the God Almighty says of the Companions of the Holy

Digitized by Khilafat Library Rabwah

Prophet. "God is pleased with them and they are pleased with their God." Do you need a better proof of the sincerity and selflessness of the Companions of the Holy Prophet? Even if, as you say, the Holy Prophet had intended that Ali should succeed him to the Caliphate, it was not the intention of Allah that it should be so, for Abu Bakr and Omar are the *de facto* Caliphs of the Holy Prophet. Where is the use of quarrelling now over bygones. Let us reconcile ourselves to plain facts, sink our differences and unite as one people.

The Khaksar Movement

Of all the movements that may be said to have a mushroom growth in Muslim India, the Khaksar Movement has only recently seen the light of day. The Khilafat Movement, the Hijrat Movement, the Ahrar Movement all grew up before our eyes and died their natural death. The Khaksar Movement owes its existence to the efforts of a certain Persian teacher in a High School called Maulana Inayat Ullah Mashraqi who for reasons best known to himself laid down his teacher's rod of justice and became the founder and leader of a movement which claims its followers mostly in the North-West Frontier Province, the Punjab and Sindh and there are adherents of the Movement, too, in other provinces of the Indian sub-continent. The aims and objects of the Movement were never clearly enunciated by the Leader and one cannot definitely say whether it is a political, social or religious movement. But so far as can be judged from its outward appearances it may be called a politico-social movement. Like the Ahmadiyya Movement, it has witnessed persecution at the hands of a section of the Muslim Community and the so-called Ulema have not failed to use their old weapon—Fatwa-i-Takfir—the bull of ex-communication against the Leader and his followers and the Ahrars are particularly pitched against the Khaksars. Discipline among its members and willingness to receive punish-

Digitized by Khilafat Library Rabwah

ment for their faults are qualities that distinguish the Khaksars from other movements in Northern India. The Leader whose word seems to be the law, exercises a fascinating influence over his followers and claims to achieve wonders with his organisation that has branches all over the country. It is to the credit of the Movement that it claims among its adherents—wealthy merchants, and big land-lords. The number has rapidly increased from a handful of men to hundreds of thousands and for that account it is certainly not an uninteresting movement. To all intents and purposes the Movement seems to aim at the betterment and uplift of the Muslims, and certainly there is discipline among the members to a marked degree and the organization is simply splendid. With the help of his followers Allama Mashraqi wants to bring about a change in the Muslim world and hopes to work wonders. Whether he succeeds or not, is a matter for speculation for political observers, but the Movement's first clash with the U. P. Government seems to give a set-back of a serious nature to its prestige. We, however, take a different view and hold that the Movement so far it aims at the moral and spiritual uplift of the Muslims is destined to lose itself in the sands; for the ways of God are different. Whenever He intends to raise a fallen people, He sends a man of His own choice to be the leader of the people, and anoints him with His own hands, stands by him on all occasions, helps him through thick and thin and becomes the friend of his friends and the enemy of his enemies. Heaven and earth work miracles for him and mountains are blown away from his path and barriers are removed till his sway is firmly established on the earth. This experiment has been repeated more than once in the world and with the same result ever. The man of God in our own times was the Prophet Ahmad of Qadian and it is decreed that the destinies of the Muslims as well as other people of the world will be moulded by this Reformer whether the world wills it or not. It might be strange in the eyes of the world but the Lord of heaven and earth has willed it so and so it shall be.

Digitized by Khilafat Library Rabwah

SHOWING HEAVENLY SIGNS

Munshi Indarman Moradabadi (a bitter enemy of Islam) was instigated by the then ruling Prince of Nabha to oppose Ahmad. Therefore he sent a reply to Ahmad's registered letter from Nabha; and then wrote from Lahore asking Ahmad to go to him, although Ahmad had asked him to come to Qadian for the purpose. To Qadian, the Munshi said, he would come only for a debate. He further asked Ahmad to deposit Rs. 24,000 in a bank. In response Ahmad sent a great number of Muslims to the Munshi at Lahore with Rs. 2,400 cash* and a letter. The Munshi should have waited at Lahore for a week according to his own writing, but it appears that he was very much afraid, and, therefore, left Lahore for Faridkot the very day he wrote the letter to Ahmad. To take no more risks it was decided to issue the letter as an Ishtihar, and, under registered cover, to send a copy of it to the Munshi at his address. In this letter Ahmad drew the attention of the Munshi to the original invitation and its conditions, and pointed out that it was not a debate that he had proposed. The Munshi could, if he liked to enter the lists in a spectacular manner, hold a debate with many other advocates of Islam. Ahmad's chief anxiety was to show heavenly signs not claimed by others. He was, however, prepared to hold a written debate with the Munshi if he so insisted. The way had already been made open by the publication of his book. The Munshi should write a reply to the *Braheen-i-Ahmadiyya* and get Rs. 10,000. This letter was printed at the Siddiqi Press, Lahore, and was dated the 30th of May, 1885. In answer to it the Munshi issued a leaflet printed at the Mufeed-i-Am Press, Lahore, in which he blamed Ahmad for not holding the debate to which, he alleged, he was originally

* A Muslim of Lahore lent this sum to Ahmad for this purpose.

Digitized by Khilafat Library Rabwah

invited, despite the fact that he had come to Lahore for that purpose. He also wrote that the debate should be held, provided necessary arrangements were made with the police for the peaceful conducting of it.

Ahmad again explained the purpose and the significance of his original invitation by means of an Ishtihar; and also pointed out that a debate, which needed the protection of the police even before it started, could not be anything but injurious and a waste of time. An exchange of papers in a courteous manner might, however, be useful. But, as it was to show heavenly signs that he was commissioned, the Munshi should notify his acceptance within twenty days from the receipt of the Ishtihar, which was being sent under registered cover. But Munshi Indarman never had a genuine desire to hold a debate nor did he have the courage of his convictions. He, therefore, dared not accept Ahmad's invitation.

Ahmad always insisted that if he succeeded in showing heavenly signs, people must become Muslims; and I think it was this which consciously or unconsciously deterred most of the people from accepting his invitation. It is not an easy thing for people of weak character to cast off the fetters of old beliefs. In order to achieve such emancipation, it is necessary to be a person of spiritual fervour and insight, and such qualities never belong to sordid grovellers after earthly dross, who spend the whole of their useless lives in materialistic darkness.

Pandit Lekh Ram, an Arya of Peshawar, wrote to Ahmad from Amritsar, on April 3, 1885, that he would like to come to Qadian to see some heavenly signs and that Rs. 2,400 should be deposited in the treasury beforehand by Ahmad which he would not be able to withdraw. Ahmad wrote to him on April 7, asking him to show if he was in any way the representative of the Arya Samaj. But Lekh Ram adopted a most discourteous and objectionable tone in his reply dated April 9. So Ahmad invited him to come to Qadian to

Digitized by Khilafat Library Rabwah

expedite the preliminaries personally; he also made it clear that he would be prepared to proceed in the matter in accordance with the advice of respectable Aryas like Munshi Jeewandas of Lahore. But mekh Ram had the cheek to write on April 29, a most insulting letter to Ahmad; and again he wrote on July 20, that he wanted to see a sun that should set in the East, etc. Ahmad again asked him to come to Qadian and see him personally about the whole thing but he was not prepared to be reasonable at all.

About the 18th of November 1885 Pandit Lekh Ram came to Qadian and declared that he wanted to hold a debate with Ahmad and see a heavenly sign in favour of Islam. But the way in which he set about it showed that he had no genuine desire for it. A few letters were exchanged between Ahmad and Lekh Ram but the debate could not be arranged. An agreement, however, was entered into and signed by the parties according to which Ahmad was to become an Arya if his prophecy communicated to Lekh Ram did not come true or pay him Rs. 300 as a penalty. The money was to be deposited with Sharampat. Lekh Ram was to join Islam if the prophecy was fulfilled. This prophecy was made on the 20th of February 1893, an account of which will be found in its proper place.

Another answer came from a Christian minister, Rev. Soft, who lived at Gujranwala and was supposed to be a specialist in Christian theology. He wrote to Ahmad that (1) Rs. 600 should be sent to him at Gujranwala in advance. (2) In the event of his coming to Qadian, he should have at his disposal a comfortable house to stay in, and that if any inconvenience was caused to him he would return to Gujranwala. In this case Rs. 600 would be forfeited. (3) The miracle and the sign which Ahmad promised to show must be in the nature of geometrical proof found in Euclid. Ahmad replied that though he had not offered to advance any money for the purpose, yet he was prepared to deposit the amount in a bank.

Digitized by Khilafat Library Rabwah
Regarding the demand for a comfortable house, Ahmad assured the minister that he would do his best to treat him as his guest and that if he liked he could satisfy himself by seeing the house beforehand. But Ahmad made no secret of his surprise at the Christian missionary's demand for a comfortable house. It was not Christ-like, Ahmad said. Neither did it show a genuine desire to seek the truth. Ahmad further pointed out that there were a number of inaccuracies in Euclid, but that the heavenly signs he would show would be of a much more cogent nature. It appears, however, that nothing came of this correspondence.

Other people might also have noticed Ahmad's registered letter in one way or another, but none came forward to give him a fair trial. Miracles and signs have always formed an integral part of religion, but people have always doubted the very possibility of such occurrences. Here was an opportunity for the sceptics, scientists, and rationalists. Ahmad did his utmost to draw the attention of the whole world to his claims. It is extremely puzzling, and indeed a great pity, that such a precious and rare opportunity was lost in thrashing out unnecessary and irrelevant details. Honest seekers after truth should have taken all possible pains to make the experiment strictly under the conditions which Ahmad had laid down for the purpose. It was highly unfair to interfere in the conditions which Ahmad had every right to declare as necessary for the success of the experiment. No scientist would tolerate such interference in his laboratory. Why then was Ahmad not allowed to have his own way? As often happens, a majority of people must have been too busy for such pursuits. Those who honestly sought the truth came to the conclusion that Ahmad was right, and followed him. But it appears that the people who smarted under Ahmad's challenge and did not come forward to make the experiment were only those who were really insincere or cowards.

Ahmad had a strong air of sincerity about him,

Digitized by Khilafat Library Rabwah
which never failed to impress. He was in real earnest. Religion to him was not an amusement or a pastime. He felt the existence of God. He was fired, enthused and intoxicated by the Divine Presence. He lived with God and God lived with him. He was at one with his Creator. He loved Him with all his might and with all his soul.

A glimpse into his mind is afforded by the letters that he wrote to his friends and acquaintances. His letters to Mir Abbas Ali of Ludhiana from October 1882 to June 1885 are now available in print along with others. They throw a flood of light on a number of theological and spiritual matters; but the essence of them all is his love of God and His creatures which pervades every word.

Lachhman Ram, Phara Mal, Bishan Das, Tara Chand, Nihal Chand, Sant Ram, Fateh Chand, Harkaran, Baijnath and Bishan Das Brahman, the *Sahukars* of Qadian, wrote an interesting letter to Ahmad in this connection. In their letter they said that he had sent registered letters to London and America inviting seekers after truth to come to Qadian if they wanted to see heavenly signs in favour of Islam, whereas they had a better right to witness the signs, being Ahmad's neighbours. They declared on oath that they were seekers after truth. They asserted that they were not extravagant in their demands, and said that they wanted to see only ordinary signs and prophecies such as are shown by the chosen ones of God. But they could not promise immediate conversion to Islam because they believed that real conversion can take place only when God guides men to the truth. It was, therefore, too premature for them to bind themselves to a mechanical conversion. They would, however, testify, through the medium of the press, to the fulfilment of Ahmad's prophecies. The year in which the signs should be shown, they added, should begin from the 1st of September 1885, and end with September 1886. In addition to this they promised whenever Ahmad wanted them to come to

Digitized by Khilafat Library Rabwah

him and sign a testimony to the making of any of his prophecies, they would do so.

Ahmad acknowledged this letter and appreciated the moderate spirit in which the request was made. He promised to show a sign or make a prophecy within one year without fixing any date as to when the stipulated year should begin. Unfortunately the date of the agreement is also not known. It was, however, duly published and attested by Mir Abbas Ali of Ludhiana, M. Abdulla Sinnauri and M. Shahab-ud-Din of Theh Ghulamnabi. This agreement was printed at the Riyaz Hind Press, Amritsar.

It appears that the date of the agreement was somewhere in the beginning of August 1885, because, in occordance with it. a prophecy was written down on the 5th of August 1885, and it was duly attested by four of the signatories to it. The prophecy was as follows: "I have received a revelation about Mirza Imam Din and Nizam Din, to the effect that within a period of 31 months they shall be stricken with an affliction, *i.e.*, a person of their family, wives or children shall die causing a great shock and bereavement. This period will begin from to-day's date, which is 23rd of Sawan 1942—5th of August 1885. Dated 5th of August 1885. Attested by Phara Mal, Baij Nath, Bishan Das Brahman and Bishan Das."

As soon as the 31st month arrived (February 1888), they became impatient and dishonestly declared that the prophecy had not been fulfilled (As a matter of fact they had become extremely nervous when the agreement was made public by a leaflet; and in their nervousness they had issued a leaflet in which they declared irrelevantly that they did not believe in any revelation other than that of the Vedas, etc). But they were stunned into silence and stricken with shame when in the middle of the 31st month the daughter of Mirza Nizam Din, who was a neice of Mirza Imam Din,*

*On August 13, 1885, Imam Din had issued a leaflet in which he had denounced Ahmad.

Digitized by Khilafat Library Rabwah
died at the age of 25, leaving behind her a very young child. Thus was fulfilled the word of God. It struck terror into the hearts of men, and people marvelled and wondered.

Some people are apt to scoff at prophecies. They think that prophesying is not necessarily a divine revelation or a distinctive characteristic of spiritual greatness; it may be nothing more than a happy guess or the fraud of one who has arrived at his conclusion by means of empirical investigations. These objections do not, however, apply to Ahmad. All his prophecies came from God through verbal inspiration. He was just an instrument and a mouthpiece of God. It was beyond his power as a human being to make them. The fact that he sometimes erred in his interpretation of them and that he openly admitted his error, proves him to be as honest and true a prophet as the truest prophets of old. It should, however, be remembered that he made numerous prophecies which were all fulfilled according to God's wonderful ways.

Masjid Mobarak

It appears that Ahmad's appearance in public by means of the press soon made felt the necessity of a mosque where visitors could offer prayers and also meet him easily. Therefore, somewhere about the middle of 1883, the foundation of Masjid Mobarak was laid adjoining Ahmad's house. The Holy Prophet Mohammad had for the same reasons built the Mosque at Medina first and then added to it his residential quarters.

Masjid Mobarak was a very small building at that time. It was really a roofed lane, people could pass under it even when prayers were being offered. By August 30, 1883 (26th Shawwal, 1300) the steps leading from the lane to the Mosque were completed. The whitewashing of the interior of the mosque was not done till the 9th of October 1883) (7th Zilhaj, 1300 A. H.)

Digitized by Khilafat Library Rabwah

The Mosque was built under a divine command. Ahmad had received five revelations concerning it: فیه برکات للناس و من دخله کان امنا *i.e.*, "There are blessings for the people in this Mosque, and he who enters it, enters into peace." The following revelation contains the date of its construction (1300): مبارک و مبارک و کل امر مبارک یجعل فیه *i.e.*, "Blessed and blessor is this Mosque and everything blessed takes place within it."

The Red Drops

It was probably in May or June 1884 that Ahmad, after offering the *Fajr* prayers one morning retired into a tiny room situated on the north-eastern corner of the Masjid Mobarak. It was a cool place on account of the fresh plaster on the walls. He lay down on a *charpai* (an Indian bedstead) which used to be kept there. There was no mattress or pillow on it. He lay facing north, with his head to the west. One arm was pillowed underneath and the other was resting over his head. M. Abdulla Sinnauri began to press his feet—an eastern custom of massaging to show respect and devotion; and he says it was a Friday, the 27th of Ramazan. He was meditating upon the manifold blessings of the moment upon himself when he saw that the whole body of Ahmad termbled all of a sudden. Ahmad looked at M. Abdulla Sinnauri, who saw that Ahmad's eyes were filled with tears. A little later, he saw a drop of red liquid on one of his feet, just under his ankles, and it appeared to have just dropped there at that moment. "I touched it with a finger of my right hand," he says, "and then smelt it, but there was no smell of any kind. Then I noticed another big drop on his shirt, over his ribs. It was also fresh. I got up quietly and looked all round, to find out the source or cause of these drops. It was a very small and low-roofed room and I searched every nook and corner in order to satisfy myself thoroughly but could not trace anything visible which could have caused the red drops. Therefore I sat on the 'charpai' again and began to press the feet

Digitized by Khilafat Library Rabwah

of Ahmad. After a while he got up, went out and sat in the Mosque. I followed him there and sat behind him, to press his shoulders. I then asked him about the drops. He answered indifferently, but I asked him again the same question. Thereupon Ahmad inquired as to what drops I meant. I pointed out the one on his shirt. He looked at it, and then explained to me by a few illustrations the phenomenon of Kashf by which certain things seen in vision actually materialise in the physical world." What had happened was related by Ahmad as follows:—"Whilst in a waking vision, I saw a beautiful big building. There was a couch in it on which sat an imposing figure. He was God Himself. I thought myself to be an humble officer of the Divine Court. I had written certain decrees which I placed before the Almighty for His signatures. I was asked to sit on the couch with the deepest Fatherly affection and love. Then He dipped His pen in the red inkstand, shook it a little, and then signed the papers. The red drops you see are those that fell from His pen whilst He shook it." Ahmad asked M. Abdulla Sinnauri to see if any of the drops had fallen on his clothes or cap; and to his boundless delight he found one on his own cap also.

M. Abdulla Sinnauri was deeply moved and impressed by this mysterious phenomenon; and being a personal witness of this little act of Divine creation, he requested Ahmad to give him the shirt which bore the red drops. Ahmad imbued with the same spirit as the Holy Prophet Mohammad (peace and the blessings of God be upon them), hesitated a little, fearing that in the future, his followers might begin to worship his shirt; but when M. Abdulla Sinnauri pressed him for it Ahmad gave it to him on the condition that it must be buried with him when he died. M. Abdulla Sinnauri was at that time twenty years of age. He had come to Qadian for the first time two years previously. He remained a most devoted disciple of Ahmad for the rest of his life. He passed away on the 7th of October 1927, on a Friday. He was buried clothed with the same memorable shirt bearing the Divine ink which he

Digitized by Khilafat Library Rabwah

had carried with him day and night, at home and abroad, for 43 years. He never parted from it. It was a veritable Sign of God and the most precious gift that a man could receive from On High He treasured it, prized it and loved it as the greatest memento of his most beloved Master, whom he loved with all his soul and with all his heart. He had put it in a wooden box, specially made for it, with a glass top and had folded the shirt inside in a manner as to show the red drops. I have myself seen it many and many a time. Under the orders of the Khalifatul Masih II, he showed it to a great number of people, so that the witnesses of this Divine Sign might be numbered by thousands. Often would he look at it himself with eyes full of mixed feelings of sadness and happiness. His face would glow at the sight of the priceless gift only to make him sadder at the painful idea of the gulf that separated him physically from one whom he had served every moment of his life.

How interesting is this attitude when compared with both the belief and practice of the early Christians concerning the so-called holy relics of Christ and the saints. According to authorities, these were said to be endowed with many miraculous powers, which emanated from them. Tradition asserts that many miracles were actually wrought merely by touching these relics; and in the end, this became so widespread that there appears little reasonable doubt that the whole of the Church relapsed into a form of paganism not far removed from the vicious superstitions of animistic customs.

The unbelievers will laugh and mock at the incident of the drops mentioned above. They do not possess the eyes of faith which open up the vast vistas of spiritual realities. The spiritual world has its own system of laws. It would be idle for the uninitiated to deny facts which belong to it. Before a man can claim knowledge of a thing, he must have some experi-

Digitized by Khilafat Library Rabwah

ence of it. An expert biologist or a chef, for instance, would only make a fool of himself if he interfered in a wireless set without knowing anything about radio-activity. It is impossible, however, to argue with the arbitrary.

The sceptics will doubt because they have always grovelled in the darkness of doubt. They are incapable of seeing the light. They are intellectually blind and bankrupt. They are not sure even of their own existence. The scientists will hesitate and require a proof. Proof they shall have but are they able to recognize it as such? Experience is a proof by itself and observation is the greatest reason. Seeing is believing. Here are two most truthful persons who have never been accused of falsehood in any shape or form. They are not insane or feeble-minded. There is no ulterior motive behind what they actually saw. The red drops were visible not only to these two but also to thousands of people who saw them. A search into the possible physical causes was immediately made on the spot and there was found no explanation of the phenomenon. What else, therefore, is required to give the occurrence the positiveness of proof? I maintain that in everything else we generally form our opinions only on such data; why, then, should people hesitate to believe in the happening just related?

Ahmad was surrounded by all kinds of enemies; and they could easily have raised all kinds of objections and have destroyed the significance of the sign; but it is curious to note that, in spite of its repeated and emphatic publication, no one seriously tried to refute it. The only demand that was made was for a declaration of facts by M. Abdulla Sinnauri, under a most solemn oath, the words of which were proposed by the enemies; and they were all stunned into complete silence when, in accordance with their wishes, he took the oath at Amritsar in 1919 amid a bitterly hostile gathering.

Muslims cannot object to these drops because they

Digitized by Khilafat Library Rabwah

believe that Hasan Basri once dreamt that Shamoon returned to him the certificate which he had given to Shamoon. When Hasan Basri woke up, he found that he had actually got the certificate with him. (*Tazkiratul Auliya*, p. 40). Similarly Abdulla bin Jala dreamt that the Holy Prophet Mohammad had given him a loaf of bread of which he ate one half. When he woke up he found the other half of the loaf still with him (*Tazkiratul Auliya*, p. 498). Christians believe that " about five thousand men, beside women and children" were fed with " five loaves, and two fishes ". " And they did all eat, and were filled : and they took up of the fragments that remained twelve baskets full." —Math. 15 : 15-21.

Digitized by Khilafat Library Rabwah

IS THE CHASTISEMENT OF HELL ETERNAL

(By Ch. Saad-ud-Din, M.A., B.T.)

In *The Moslem World* for October 1938, Mr. James Robson has vainly tried to show that the punishment of Hell, according to Islam, is ever-lasting. The main purpose of his article is the refutation of the arguments given in the commentary notes by Maulvi Muhammad Ali of Lahore in his English translation of the Holy Quran wherein the Maulvi Sahib has 'argued strongly that the Koran rejects the doctrine of the eternity of Hell.'

The writer in the first place criticises the arguments put forward by the Maulvi Sahib and then he gives further arguments from himself to show that Islam regards Hell as eternal. Since the founder of the Ahmadiyya Movement who was sent by Allah as Hakam (a judge) in matters of dispute in or about Islam, taught us the doctrine that Hell was not eternal, I, not to support M. Muhammad Ali as much, but to defend the right principle of Islam as exponenced by the Promised Messiah, venture to show that the writer of the article is misled in his conception of the Islamic Hell.

Let me first remove one misunderstanding. Mr. Robson in the end of his article has remarked :

> Muhammad Ali represents a school which is regarded as heterodox by most Moslems, ...Muhammad Ali, ... expounds his doctrine in a manner which suggests that he is giving western readers a fair account of what the Moslem Community teaches, whereas no indication is given to show wherein the Ahmadiyya doctrine differs from that accepted by the vast majority of Moslems.

My learned friend is greatly mistaken in thinking that Ahmadiyyat in any way differs from Islam. It is,

Digitized by Khilafat Library Rabwah

in fact, the true Islam. Ahmadiyyat bears the same relation to Islam as Christianity to Judaism. It is the true picture of Islam and it preaches the doctrines expounded by the Holy Prophet originally; and a Christian or the follower of any other religion has no right to assert that a certain view of the Ahmadis is not acceptable simply because the majority of Moslems hold it differently. It is the reason that counts and not the name of any sect. If the principle of Mr. Robson were to have any force, Christianity falls to the ground in the face of its opposition from the Jews who were a 'vast majority' at its inception and were the older people of the Book. We must judge from what is said and should not see who has said it. If the arguments put forward by the Ahmadis are not refutable, they may be accepted as true Islam and no heed should be paid to the 'vast' numbers opposing them. Ahmad of Qadian, Allah's apostle in our days, was sent as حکم و عدل *i.e.*, the true judge in matters of dispute in Islamic World. Hence his teachings represent Islam in its original form. Did not the 'vast Moslem Community' believe that Christ was alive? and did not Ahmadiyyat successfully prove that Christ was no longer alive and that he died a natural death in Kashmir long after the Crucifixion?

There are two words used in connection with Hell in the Holy Quran that make one think that the punishment of Hell is endless and 'for ever'. They are خلد and ابدا. M. Muhammad Ali has rightly explained that خلد and ابدا when used for Hell do not convey the idea of eternal punishment. خلد can be used either 'in the sense of remaining without any indication of the length of the period or in that of remaining forever,' and ابدا means 'for a long time' or 'forever.' Mr. Robson objects that these words are interpreted to mean 'forever' or 'to abide in them forever' in contexts other than those mentioning the chastisement in Hell. He says:

> Muhammad Ali is not quite consistent in his treatment

Digitized by Khilafat Library Rabwah

of this root خلد. For example, he translates *Shajarat al khuld* شجرة الخلد as 'the tree of immortality' whereas he translates *Dar al khuld* دارالخلد in xli.28 where it applies to Hell as the house of long abiding.

Similarly he points out that ابدا used with hell has been translated as "for a long time", "but exactly the same Arabic words are used" in other places "and in each instance he (the Maulvi) translates by such a phrase as 'to adide in them forever'. This seems unjustifiable." Mr. Robson admits that "he (Muhammad Ali) is correct in stating that the dictionaries give the meanings as 'for a long time' and 'forever', but he adds that 'he is mistaken, however, in assuming that one is free to use either arbitrarily, for it is extremely unlikely that the same word would be used in similar contexts and be left to the ingenuity of readers to recognize that in one place it has one meaning and in another a different meaning."

The objection raised by Mr. Robson apparently seems to be quite reasonable and common-sense does rebel against one's being arbitrary in translating the same word in similar contexts differently without any justification. But if the author of those contexts (Allah) would give out that the words in question did convey different meanings in those outwardly resembling contexts, we have no right to object to it. The question of arbitration, therefore, does not arise at all. تصنیف را مصنف نیکوکند بیان—the author is in a better position to explain the meanings of his work. The word خلد and ابدا for Hell have been used in the Holy Quran. If the Holy Quran states that Hell is not eternal, we have but to interpret these words accordingly. There can be no confliction of ideas in the Holy Book. The Holy Prophet (may Allah bless him) has also taught us that different verses of the Quran are commentary of each other.

The Holy Quran teaches us certain fundamental principles in this regard and they are not to be lost

Digitized by Khilafat Library Rabwah

sight of while making comments on any of its verses or doctrines. They are: من جاء بالسيئة فلا يجزى الا مثلها و هم لا يظلمون ○ *i.e.*, he who commits a sin, will not be punished but in proportion to it and they will not be wronged (Chap. VI). There are many other verses conveying the same idea. In the presence of these verses, it is really unjust to believe that Hell is eternal while the sins committed were limited to a certain degree and to a certain period.

One can object that the Holy Quran says that as in the verse و من يفعل ذلك يلق اثاماً ○ يضاعف له العذاب يوم القيامة (Chap. XXV) the chastisement will be doubled or trebled—and a few others. It must, however, be remembered that in such verses a reference is always there to more than one sin. It is not, therefore, meant here that the punishment will be doubled for a single sin. It only means that different kinds of punishments will be given for all the individual sins, making it manifold in this manner. But for no sin the limit of just punishment shall be exceeded to agression.

2. رحمتی وسعت کل شیئی (الاعراف) My mercy surpasses all things (Chapter VII). Necessarily the wrath of the Almighty cannot be eternal. It must come to an end while the mercy may be shown perpetually and eternally. Hell, therefore, must cease to exist after a certain time, however long it may be, and the Paradise must last forever.

3. In numerous places the Holy Quran tells us that Allah is Most Forgiving, Most Merciful and Most Forbearing—والله غفور رحيم - والله غفور حليم - والله غنى حليم These attributes of Allah are not manifested only in this world but they will also be witnessed all the more powerful in exercise in the world to come. Hence it is only fair that the infidels and polytheists after showing true repentance, of which Allah alone can be the true judge, may be blessed with God's mercy and taken out of the Hell. Allah says:

Digitized by Khilafat Library Rabwah

ما يفعل الله بعذابكم ان شكرتم وامنتم (النساء) *i.e.*, Allah requires not to chastise you if ye be grateful and turn believers (Chap. IV). If these two virtues were not acquired by them in the worldly life, the inmates of Hell can acquire them after having been thrown into Hell fire and purged of the evils done to their souls by sins. God of Islam does not nurse grudge against His people and Hell is not a place for vengeance, rather it is a reformatory, a kind of hospital for removing spiritual ills.

4. و اما من خفت موازينه فامه هاوية ○ و ما ادراك ماهية نار حامية (القارعه) And as for him whose weights will be lighter, his mother is *Hawiyah* and what may tell you what it is, it is the blazing-fire (Chap. CI). Here Hell has been compared most strongly with a mother, instead of jail or any other place of punishment. The very word mother bespeaks of tenderness and love of God towards His people even though they are thrown into Hell. It is quite obvious that a child lives in lap of its mother as long as it is unable to stand on its own legs or walk. No sooner is it strong enough to move about independently than it quits her lap. Similarly those who will be sent into Hell will be spiritually very weak as they acquired no spiritual strength for themselves in their past life. When they will have acquired strength for themselves in the spiritual hospital—Hell, they will be taken out of it.

5. At another place mention of Hell has been made in the following words :—

فاما الذين شقوا ففى النار ○ لهم فيها زفير و شهيق ○
خالدين فيها ○ ما دامت السموات والارض الا ما شاء ربك ○
فعال لما يريد (هود)

And as for those who will be cursed, they will be in the Fire; for them in it will be loud cries and bewailings, they will remain in it as long as the skies and the earth exist except that thy Lord may wish otherwise; verily thy Lord is strong enough to do *what He wills.* (Chap. XI). This verse though it is a severe warning

Digitized by Khilafat Library Rabwah

to the infidels, yet it gives a hint that the chastisement will cease in some future. Allah says :

يريد الله بكم اليسر ولا يريد بكم العسر (البقر)

Allah wills ease for you and does not desire inconvenience for you ; and therefore He will cause Hell to be extinct for His people after adequate punishment. This idea is strengthened when we read the following verse regarding the blessed ones who will enter Paradise. It ends with the words عطاء غير مجذوذ *i.e.*, it is a gift that will not be cut off. The blessings of heavens are thus endless and Hell will cease to exist some day.

6. ان ربك ○ قال النار مثولكم خلدين فيها الا ماشاء الله حكيم عليم (الانام) Allah would say : the Fire is your abode, you will remain there for long except that Allah may wish otherwise. Verily thy Lord is Most Wise and All-knowing (Chap. VI). This verse clearly shows that Hell is of temporary duration. The All-wise has caused it to exist for some definite purpose and when He, the All-knowing, will see that it has duly served its purpose, He will cause it to be extinct.

It is due to these and other similar verses of the Holy Quran that we believe not in the enternity of Hell. The Quran cannot teach divergent views on the same topic. لو كان من عند غير الله لوجدوا فيه اختلافا كثير (النساء)—Had it been from a source other than Allah, then the people would have formed great confliction in it (Chap. IV). It is in the light of these verses and teachings that we translate the words خلد and ابدا differently when they occur in the description of Hell and our so doing is not arbitrary but quite in keeping with the injunctions of the Holy Book.

The sayings of the Holy Prophet of Arabia, (may Allah's blessings be on him) also teach us that Hell is not eternal. I give below some of them for instance :—

Digitized by Khilafat Library Rabwah

1. كتب ربكم على نفسه قبل ان يخلق رحمتى سبقت غضبى (ابن ماجه) Your Lord with His own hands wrote it for Himself before He caused creation: My mercy surpasses My Wrath (Ibn Majah). If the Hell is to be for ever like the heavens, the truth of this authentic tradition becomes doubtful.

2. عن ابى سعيد ن الخدرى..... فيشفع النبيون والملئكة والمؤمنون فيقول الجبار بقيت شفاعتى فيقبض قبضة من النار فيخرج اقواماً قد امتحشوا فيلقون فى نهر بافواه الجنة يقال له ماء لحياة فينبتون فى حافتيه ○ فيدخلون الجنة فيقول اهل الجنة فيقول اهل الجنة هؤلاء عتقاء الرحمن ادخلهم الجنة بغير عمل عملوه ولا خير قدموه (البخارى)

The prophets, the angels and the believers will intercede and the Almighty would then say: My intercession remains, and then He would take a handful from the Hell and take out people whose bodies will have been burnt. They will, then, be thrown into a river in front of the Paradise, called the water of life, and they will grow up there between its banks. Then they will enter paradise and the people of the Paradise will say: They are the people released by the Most Beneficent Who has entered them in the Paradise without any action on their part or any good they sent in store for after life. —*Bukhari.*

This tradition clearly shows that Hell is a place for reformation and رحمن will ultimately bring the inmates of Hell into Paradise after spiritually curing them. The learned writer in *The Moslem World* has also alluded to this tradition saying:

> Traditions are also found in Bukhari and Tayalisi regarding those who will be taken out from Hell;

but without any authority adds:

> The assumption obviously being that the others will remain in it.

This tradition refers to those who did no good deed at all in their worldly life, and these being the worst people, none else can be left behind them in

Digitized by Khilafat Library Rabwah

Hell. The words فيقبض قبضة من النار are very significant, and when interpreted in the light of the Quranic verse و ما قدروالله حق قدره ○ والارض جميعاً قبضه يوم القيامة والسموات مطويات بيمينيه (الزمرع) And they did not estimate of Allah as His estimate ought to be and the whole of earth would be His handful on the day of Resurrection and the skies folded in His right hand (Chapt. XXXIX), it becomes evident that Allah's handful will leave no body in the Hell.

3. اولاد المشركين خدم اهل الجنة (طبرانی) The offsprings of the idolators will be attendants on the people of the paradise (Tibrani). If the children of the infidels will enter paradise their parents will also be there. The Holy Prophet has been reported to have said that the children of the infidels are to be among them.

The Companions of the Holy Prophet, may Allah bless him, and those who followed them also had the same belief. A few of their sayings are quoted below :—

1. Ibn Mas'ud and Abu Hurairah have been reported to have said, " There will come a time over Hell when no body will be in it and it will be after centuries of years (احقاب)." The writer of the article contends that Tabari does not accept it as authoritative and adds that Tabari says that the people who will be taken out of the Hell will be 'only believers in one God.' 'His reason is that Allah has threatened the infidels with *Khulud* in Hell and that there can be no exception among the unbelievers. Evidently he understands *Khulud* in the sense of eternal remaining.'

The tradition cannot be unauthoritative only because Tabari thinks it to be such while others regard it quite authentic and is in keeping with the teachings of the Quran and the Holy Prophet (may Allah bless him). Again the explanation of Tabari is not correct because in a foregoing tradition I have shown that Allah will take out people from the Hell who did no

Digitized by Khilafat Library Rabwah

good act or had no good in store for them. Decidedly they cannot be Muslims or believers because belief in One God in itself is a great virtue and hence only the non-believers can be devoid of any virtue at all.

As for *Khulud*, I may ask the learned writer to refer to the following verses of the Quran and traditions which relate to sinful believers who will enter Hell and who according to his most reliable authority (Tabari) will be taken out of the Hell. The words خلد and ابداً do occur in their case as well. If these sinful Muslims in spite of the words *Khuld* and *Abad* are believed to quit the Hell in due course of time, there is no reason why the unbelievers should not come out of it, though a very long time after the believers. Why should one be 'arbitrary' in the meanings of *Khulud* and *Abad* for two types of the entrants of Hell? The verses and the traditions are:—

(*a*) و من عاد فاولئك اصحاب النار ○ هم فيها خلدون (بقرة)
And he who does it again, then those are the people of Hell: they will remain in it (Chap. II) (Spoken of believers who take interest).

(*b*) و من يعص الله و رسوله و يتعد حدوده ○ يدخله نارا خالدا فيها (النساء) "And he who disobeys Allah and his Apostle and tresspasses His boundaries, He shall make him enter Fire where he will remain—" (Chap. IV) (Spoken of believers who do not distribute the belongings of their dead according to the Islamic Law).

(*c*) و من يعص الله و رسوله فان له نار جهنم خالدين فيها ابدا (الجن) "And he who disobeys Allah and his Apostle, then verily for him is the Hell fire. They will remain in it for long"—(Chap. LXXII). This verse speaks generally of believers and non-believers.

عن ابى هوية عن النبى صلى الله عليه وسلم قال من تردى من جبل فقتل نفسه فهو فى نار جهنم تيردى فيه خالداً مخلداً فيها ابداً ○ و من تحسى سما فقتل نفسه فسمه فى يده تحيساه فى نار جهنم خالدا مخلدا فيها ابدا ○ و من قتل

Digitized by Khilafat Library Rabwah

نفسه بحديدة فحديدة فى يده يتجأبها فى بطنه فى نار جهنم خالداً مخلدا فيها ابدا (بخارى جلد ۴)

Abu Hurairah states that the Holy Prophet (may Allah bless him) said, "He who lets himself fall from a hillock and thus kills himself, will be in Hell fire, he will fall into it, remaining there for long; and he who takes in poison and thereby kills himself, his poison will be in his hand, he will take it in Hell fire, will remain there for long; and he who kills himself with an iron weapon, his weapon will be in his hand, he will tear through his belly in Hell fire where he will remain for long. (Bukhari)

In the above three verses the words *Khalud* and *Abad* occur and in the tradition the Prophet (may Allah bless him) has thrice used the words خالدا مخلداً فيها ابدا but no Muslim ever believed that Muslims who committed the sins mentioned in verses or the tradition would remain in Hell till eternity because the words خلد and ابد have been used for them as a hreat.

2. Umar the second Caliph (may Allah be pleased with him) said, لو لبث اهل النار فى النار لقدر رمل عالج لكان لهم على ذلك يوم يخرجون فيه (فتح البيان) If the people of the Hell remained in the Hell for as long a time as there are sand mounds, even then a day will come for them when they will be taken out of it.

3. Ibn-i-Umar and Ibn-ul-'As said, "Truly a time will come on Hell when its doors will be unfastened and no person will be within it—(Fath-ul-Bayan).

4. Imam Shaabi (a Tabi'i) says, "The hell is earlier of the two houses as regards settlement and earlier of them for desolation."

Mr. Robson has referred to the tradition, "My people will never agree upon an error." This is true. Not a single companion of the Holy Prophet (may

Digitized by Khilafat Library Rabwah

Allah bless him) can be named, for instance to have believed in the eternity of the Hell. A few of them, on the other hand, have been quoted above to hold the view that the Hell is not ever-lasting. This was the time for the true and complete agreement of the people of Islam اجماع امت after that total agreement cannot be proved, since it implies the gathering and agreement of all the Moslems on a certain topic of discussion without a single exception, and it was not possible when Moslems spread into various countries far and asunder. Hence this tradition refers only to the time of the companions of the Holy Prophet (may Allah bless him) and that goes in our favour.

The learned writer may not be misled to consider the vast majority of the community and اجماع امت as coincident. The Holy Prophet himself has clarified it when he said, 'my people will split into seventy-three sects all of them will enter Hell except one sect.'

It may be noticed with interest that the words خلد and ابد have been used in connection with Hell as a threat for two reasons:—

(*i*) It is a royal mode of expressing threat for punishment to intensify the sense of a punishment for a crime, so that the weak-minded may not be emboldened on the commitment of sins, thinking that the punishment for sins would be limited and thus short to human estimation and easy to be borne. We see that 'transportation for life' in the Indian Penal Code stands for 14 years at the most, although it apparantly means unknown time till the culprit's death.

(*ii*) Since the definite time when the Hell will be totally extinct or when any of its inmates will be fortunate to come out of it is unknown to man and the time of chastisement is too long for a human being to bear, it is described with the words خلد and ابد. It is, therefore, a relative eternity taking into consideration man's weakness, otherwise it is limited from the point of view of Allah.

Digitized by Khilafat Library Rabwah

Ahmad of Qadian, the apostle of God, for later days, expresses his views on the topic in the following passage :—

> And if you ask as to what will become of the imperfect people who died in the state of imperfection and were transported from this world under heavy burden of sins, because they will not be returned to this world to redress their shortcomings. How will they be made perfect and will get salvation? Will they enter paradise as imperfect? or will they be left till eternity in chastisement?
>
> Listen! It is our sincere belief that Hell is a perfecter for the imperfect and a warner for the negligent and causing the sleepy to awake. And Allah has named it as mother of those who will enter it for the reason that it will nurse them in the same way as mothers do in the case of their children. And we believe that every eye shall that day shine brightly after a certain period, and every accursed soul will become blessed after long ages, and they will not stay in Hell-fire but for some ages as long as it shall be the will of Allah. and we have not been given the knowledge of its limits in definite words.
>
> Hence it is an eternity in relation to man's weakness but is limited taking into consideration the benevolences of the Most Beneficent. And they will not be left there like the blind till eternity in the true sense. And the end of their affair shall be Allah's mercy and guidance and recognition of the One God after that they had been blind people. And we believe that the eternity of the chastisement is not like the eternity of Allah's Being Who is the Lord of lords; rather to every chastisement there is an end and after every curse there is mercy and protection, and Allah is the Most Merciful of all who take mercy. But with all this, they are not equal in the stages of Salvation.—(*Anjam-i-Atham.*)

Digitized by Khilafat Library Rabwah

ISLAM *VERSUS* HINDUISM

The votaries of avery religion that exists on the surface of the earth believe in the authenticity of the teachings contained in their religious books and thi1 belief has taken so deep a root in their hearts that is is well nigh impossible for them to believe that truth also exists in a religion other than their own. "Each group is proud of what it possesses," says the Holy Quran. Judaism, Zoroastrianism and Hinduism claim to be the oldest religions in the world and on that score, each claims to be following the right way to salvation and denies the same to the followers of other faiths. The Hindus of India cry themselves hoarse when they eulogize the "beauties" of Hinduism and so do the Christians and the Jews. We in India, as the next door neighbours of the Hindus know for certain that the strongest argument of the Hindu concerning the truth of his religion is that Hinduism is the oldest religion in the world and hence the best. The educated Hindu of to-day is more under the influence of Hindu philosophy than the teachings of the Vedas; and the Gita, as a code of moral and spiritual philosophy commands more respect than even the Vedas themselves. The Arya Samaj—a modern movement among the Hindus, is the strongest supporter of the Hindu philosophy and Vedic teachings and is, no doubt, the most zealous of all the Hindu sects of modern India. On the strength of their convictions the Arya Samaj preachers hold controversies with the Christians and the Muslims and keep the pot boiling throughout the length and breadth of the country.

After the death of Pt. Dayanand, the founder of Arya Samaj, Pandit Lekh Ram of Peshawar, became the principal leader of the Movement and a powerful controversialist of the Samaj. He was not only a devoted member of the Samaj but a great writer too·

Digitized by Khilafat Library Rabwah

Being a staunch Arya Samajist he was a deadly enemy of Islam and its Holy Founder (peace and blessings of Allah be upon him). He would spare no prophet, no saint, no person of any spiritual standing in Islam and he firmly believed that there was no truth whatsoever in the religion of the Prophet of Arabia.

He paid a visit to Qadian, the head-quarters of the Ahmadiyya Movement. He stayed here for about two months but instead of gaining anything he became still more dissatisfied with Islam. And when Prophet Ahmad called upon some of the leading Arya Samajists to have a prayer dual with him Lekh Ram took up the gauntlet. He was a young man of about 30 and Prophet Ahmad was fairly advanced in years, about 60. Prophet Ahmad prayed to God for the destruction of the party who played false and was an impostor in His eyes. We give below the words of the prayer as solicited by Pandit Lekh Ram:—

"I, Lekh Ram, son of Pandit Tara Singh Sharma firmly believe in the teachings contained in the Vedas. I believe that God does not forgive sins, I do believe that the four Vedas are the word of God free from all mistakes and there are no falsehoods and false stories in them. In the beginning of the Creation God Himself revealed them to the four Rishis. I do believe that they are the holiest of books and are perfect in all respects. All civilizations were derived from Arya-Varta. The Old Testament, The New Testament and the Quran, are all but fabrications, they do not contain even a grain of truth, they are a blot on the good name of revelation. I firmly believe that the Islamic teachings contained in the Quran are absolutely false, but my adversary Mirza Ghulam Ahmad firmly believes that the Quran is the word of God and that the teachings contained in the Quran are all true; just as I regard the Quran to be untrue, similarly my opponent regards the Vedas to be untrue. O God do decide fairly and justly between the parties for an impostor cannot gain honours in Thy presence like the righteous one."

Digitized by Khilafat Library Rabwah

Prophet Ahmad received revelation from God عجلا جسد لـه خوار ○ لـه نصب و عـذاب ○ "A calf, a mere body, which had a hollow sound, trouble and severe pain await him." This revelation alluded to Pandit Lekh Ram, meaning that he was a young calf bellowing.

Again Prophet Ahmad received yet another revelation concerning the tragic end of Lekh Ram even the time when he would meet his end.

فبشرنی ربی و قال مبشرا ستعرف یوم العید والعید اقرب ○

My God gave me the glad tidings that thou wouldst recognise the day of rejoicing and the day of rejoicing adjoined to the day when his (Lekh Ram's) death would take place. And yet another revelation said that Lekh Ram would die within six years of the day of publication of the prophecy. And yet there is another Persian poem of the Prophet Ahmad in which he says, "Although the showing of the Sign is very rare nowadays but mark, what the Servants of Muhammad (peace and the blessings of God be upon him) can do in this matter." Addressing Pandit Lekh Ram in this poem Prophet Ahmad says :

"O, thou ignorant enemy of Islam, that hast gone astray, fear the sharp sword of Muhammad." Whatever the meaning of the above, there is no doubt that Pandit Lekh Ram was murdered with a dagger as the medical examination report in the Mayo Hospital, Lahore indicated. This prophecy together with several subsequent revelations was published in the vernacular press of northern India in 1893. The maximum time within which the prophecy was to see its fulfilment was six years. The Muslim community whose hearts bled at the insults heaped upon their Holy Prophet by Pandit Lekh Ram was anxiously waiting for the fulfilment of the grand prophecy. It was really one, for the truth of Islam and Hinduism hung in the balance. Almighty God Whose verdict in this case was so sincerely solicited by either party, must decide this way or that. Pandit

Digitized by Khilafat Library Rabwah

Lekh Ram hardly held his peace even after his well-known solicitation of prayer, he continued to deride and abuse the Holy Prophet. This went on for about four years. It was the 5th of March, 1897 and the Muslim festival of 'Id fell on the same day, and the word of God said that the day of 'Id was adjoining the day when Lekh Ram would have to meet his tragic end. It was the 6th of March, 1897, when the great sign of God was witnessed by friend and foe, for Pandit Lekh Ram was murdered in broad day-light at about three P.M. by an unknown hand.

All possible efforts were made by the Police to find out the culprit but the man was never to be traced out. The circumstantial evidence could not assist in the investigation which baffled all efforts. A high police officer came down to Qadian and searched Ahmhad's house, but nothing came out. Even to this day it remains a mystery. Lekh Ram was murdered according to the prophecies of Ahmad and his death proved a clear victory for Islam over Hinduism. Lekh Ram got what he desired from God—a Divine Judgment, a marked distinction between right and wrong, between Islam and Hinduism. Lekh Ram's death symbolises in reality the death of Hinduism whose champion he claimed to be. Let there be eyes to see and hearts to profit.

Note.—The above article is written on the lines suggested by Ch. Niamat Ullah Gauhar, B.A. to whom our best thanks are due.—*Editor.*

Digitized by Khilafat Library Rabwah

Mr. GANDHI AND NON-VIOLENCE

(BY M. T. NAZ, M.A.)

No statement about Mr. Gandhi may be more true than to say that he is neither a god to be worshipped, nor an angel to be respected, but a mortal among mortals, who has inspired such a feeling in Indian hearts, as no amount of reasoning can repress. This feeling has manifested itself in various adoring epithets, which his admirers have devised for him. He is called an apostle, a national hero, a sage, a saint and even a prophet. We are not much concerned with these epithets; it will be a congenial task for posterity, with different ideas, different values and different convictions, to judge their fitness. All that we can say is, that he has a claim to greatness.

In fact, we cannot be true to Mr. Gandhi, unless we are in a position to form an unprejudiced opinion of his mission in life. We shall have to admit that, he has come into the world with a definite mission—a mission that is not liable to be misconstrued. He himself has repeatedly and unreservedly declared, that, his great object in life has been to preach the principles of non-violence and to forward the peaceful methods of winning battles. This he has done with commendable courage and perseverance, so that we feel tempted to call him the Apostle of non-violence, and this is the fairest description of the man. Non-violence is his political and philosophical creed, nay, it is his religion; divorce him from this and he will stand before you as an ordinary mortal, not an inch higher. His creed eminently deserves study.

Non-violence, to strain its meanings the least, implies the absence of physical force and a strong condemnation of the use of violence, which is admittedly a manifest danger to human life. Its exponent regards

Digitized by Khilafat Library Rabwah

human life too precious to be wasted, and therefore denounces, assuming the tone of a prophet, the use of violence, even when it is the last resort. The creed further implies, the application of peaceful methods of acquisition on the one hand and a passive resistance to tyranny and even to aggression on the other. Reason and common sense occupy too high a place in the creed, because its author, like other idealists, believes that a forceful appeal to reason and common sense, or at the most, to moral sense will have its way under all circumstances. This is his gospel of non-violence that he has long preached in India. Throughout his life, he has adhered to his creed with inordinate tenacity, and has never missed an opportunity to make the best of it.

It can hardly be denied that as a political creed, non-violence has achieved an unprecedented success in India and that much of the credit for this goes to Mr. Gandhi. Yet we shall have to admit that, its success is not ascribeable to its intrinsic worth and the efforts of Mr. Gandhi alone, but also, and to a great extent, to certain other causes which are peculiar to India. The country has been under foreign sway for years, and as such, is not competent enough to make a judicious use of violence. The resort to methods which entail minimum or no danger was the only alternative left. To this may be added the declared policy of the British Government in India, which has always shown an infinite regard for justice, and has seldom attempted to frustrate the true aspirations of the Indians. For, a creed entirely dependent upon the intervention of reason and moral sense cannot hold itself, when these forces are not at work. Religious influences which have dominated India for centuries, have also contributed a lot to the success of non-violence. What passive resistance demands, is a tenacity of purpose, a prolonged perseverance, a sustained, though not always, a manly opposition and a mentality that favours obstinacy even in the face of indignity and humiliation. Such qualities are found in

Digitized by Khilafat Library Rabwah

men who lack courage and fortitude, and are void of that dignity and sublimity of nature which is essential for bold and noble actions. Hinduism, the professed religion of millions in India and Buddhism though practically extinct here have left deep traces behind, both regard life as a stream of overwhelming evils, inculcate renunciation and recommend annihilation as the only cure for the ills of life. They both teach pessimistic doctrines, ignore, rather give a degraded position to the self in man and foster an attitude of submissiveness. Does not Hinduism, which personifies the ordinary objects of nature, giving them the names of gods and enjoining upon the Hindus their worship, breed timidity? A Hindu, who bows before the meanest of creatures like the snake in supplication and thinks it his religious duty to worship the cow, cannot possibly act boldly in the face of danger, and therefore it is natural that he, for his purposes, adopts measures which expose him to minimum danger. The chief religion in India is Hinduism, Mr. Gandhi is himself a Hindu, a staunch Hindu who can hardly escape fanaticism, and therefore there is no wonder, if the influence of Hinduism has secured popularity for such a creed. Successful experiments have proved the effectiveness of non-violence as a political weapon so that at present no one has courage enough to speak disfavourably of it. The ethics of non-violence has not enamoured the politicians alone, but has also captivated those who are least concerned with politics. This spirit has been manifesting itself in diverse forms all of which have been tried by the apostle of non-violence himself. Strikes, Satyagarhas, hunger strikes and other similar demonstrations, so common in India, are workings of the same spirit. The causes enumerated above do not vindicate the prestige of the creed, nor do they support its infallibility, rather they unmask its lamentable deficiency.

The influence of Mr. Gandhi's teachings and his life-long practice cannot be fully determined at this stage; there remains much to be seen yet, which only

Digitized by Khilafat Library Rabwah

the passing of time will reveal. But taking into consideration, the various methods, he has invented and encouraged and the dangers to which they lead, it may be said with all fairness that he has taught a pernicious doctrine and has popularized a practice which should not exist. As has been already hinted, passive resistance demands least sacrifice and those who offer such resistance expose themselves to no danger. Therefore people resort to such a course, whether there is any occasion for that or not, and that is exactly what is being done in India. Demonstrations are staged on the strength of demands which are far from being legitimate. This is because those who participate in such demonstrations are encouraged by the hope that, even if they fail to achieve their purpose, they will not lose anything. Thus the complaint that, the champions of non-violence—a creed which magnifies reason—slaughter reason with the weapons of peace, is not an unjustifiable one. The truth is that the teachings of Mr. Gandhi have given rise to a spirit whose baneful influence is being felt everywhere in India, and have caused an apprehension which no optimism can subdue.

Non-violence is a gospel of terror though it claims to promote peace. Mr. Gandhi himself mourns over the fact that his theory has proved false when put into practice. Incalculable mischief has been done whenever it has been tried. What are called peaceful methods have often led to the disturbance of peace. In their zeal for peace, the disciples of the apostle of non-violence ruined discipline and jeopardized peace. It has encouraged lawlessness, rowdyism and the defiance of authority. These facts cannot be refuted, and are sufficient to impoverish the belief of Mr. Gandhi and to discredit his creed.

To this may be added the economic loss which a country sustains, when devices like Satyagraha or strikes, are employed too frequently. The loss is more acute in the case of a country like India where industries are yet in a state of infancy. The expenses of

Digitized by Khilafat Library Rabwah

maintaing peace, when the so-called peaceful methods are tried, also tax the resources of the country.

True it is that passive resistance proves effective under certain conditions and is the easiest method of solving certain problems, true it is that passive resistance helps in avoiding unnecessary bloodshed, but this does not prove its infallibility, non-violence has its limitations which cannot and should not be ignored. In cases of emergency, and they are too frequent, and when peaceful methods fail, voilence is the inevitable recourse. How dangerous is the doctrine of non-violence, may best be judged when considered with an eye to the dangers that surround us to-day. The political turmoil in the east and west of India when pride and lust of power are exerting themselves, is a call to arms for all the nations. Dictatorship is threatening democracy; war is expected every moment. Other nations realize the danger and are fully prepared to face war at any time, while India is averse to such realization and the Congress, which practically rules over the sub-continent of India, has decided not to participate in the coming war. There is no question of participation. If the war breaks out in the West it will not confine itself to one country or one continent but will range the whole world. The aggressors will not spare India, the conquering wave will sweep everything before it. Will India offer passive resistance to the aggressors? The very idea of aggression is a refutation of the belief that an appeal to reason and moral sense will dissuade the aggressors from the policy they pursue. Aggression must be met with a strong opposition and a resistance that is as severe as the aggression itself. Here comes the necessity of using 'violent' methods, which Indians are discarding under the influence of the apostle of non-violence.

As a matter of fact, those who have too much confidence in non-violence, labour under certain delusions, which cannot be combated without having a sufficient knowledge of human nature. The philosophy of non-violence is based upon the assumption that,

Digitized by Khilafat Library Rabwah

every human being is endowed with reason and moral sense and that these noble qualities are respected by all. The assumption is only half true. In the first place all human beings do not recognize and respond to the claims of reason and secondly, man possesses certain other qualities which often blind reason and overpower moral sense. They cannot be ignored for the simple reason that they exist and assert themselves when necessary. True civilization consists in establishing the superiority of intellect over heart, a word used to denote the feelings in man, and we, who call ourselves civilized people, think that we always obey the dictates of intellect. This is too presumptuous a claim, as is evident from the past which our emotions and sentiments play in our life. Reason may dissuade us from doing something as long as it has a mastery over the feeling that impels us to do that, but if our feeling is too strong to be repressed by reason, we shall be driven to that action, however harmful it may be. Thus we are slaves to our sentiments, and of these the sentiment of fear is a great restraining force, to which we owe the peace and order of the world. The philosophy of non-violence discredits fear and that accounts for the spirit of lawlessness it engenders. It may be urged that if our actions are governed by our sentiments, why not develop the sentiment of love which is sufficient enough to establish peace in the world. It is true that if there is universal love, if there is good-will among mankind, if people desire the welfare of others as they desire their own, if there is no enmity, no hatred, no prejudice, no jealousy and no selfishness, peace may be maintained without violence. But in holding such a belief, we expect too much from humanity. All the qualities of head and heart, whether good or bad, exert themselves and the development of one does not necessarily destroy the other. Man is a fighting animal, he has lawful and unlawful desires and will always endeavour for their fulfilment even disregarding the rights of others. He will fight for "his place in the sun" and will fly up to pluck stars from the sky. There must be some force to serve as a restraint on his activities. Only moral

Digitized by Khilafat Library Rabwah

force will not do.

When examined as a philosophy of life, non-violence appears to be a philosophy of despair and teaches pessimistic doctrines. Life consits in struggling against the evils which assail us almost relentlessly as long as we live. Nature attacks us and we oppose its attack using all the possible resources at our disposal; the resistance that we offer to the attacks of nature is never passive. Fire attacks our house and we take active measures to bring it under control, the attack of fever is repelled by the use of medicine. To adopt passive attitude towards the onslaught of nature is but to court death. We live as long as we succeed in conquering the evils of life and for that, what we need is not passive resistance, but a strong opposition that is sustained and proved effective by the use of violent methods. What we call human progress is nothing but the victory of man over the evils which step in his way as he marches towards his goal. The great purpose, which Evil serves in the world, ceases to have any meaning unless man, for whose benefit it exists, is capable of waging a war against it. Active resistance to evil raises the dignity of man while passive resistance lowers it. Considered, therefore, as a philosophy of life, non-violence is a gospel of pessimism.

What India owes to Mr. Gandhi is a political creed whose defects are too glaring to be overlooked and a philosophy which hardly deserves any respect. But still he is a great man, whose unflinching devotion to his cause, whose indefatigable energy, whose high character and whose life-long struggle will ever be remembered with feelings of love and reverence for him.

USEFUL RELIGIOUS LITERATURE

Digitized by Khilafat Library Rabwah

	Rs.	A.	P.
1. THE HOLY QURAN PART I—Translation with explanatory notes, size 20×30/8, pages 121 ...	1	0	0
2. THE TEACHINGS OF ISLAM—By Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi. Gives a solution of five fundamental problems of human life. An epoch-making book			
Bound, size 22×20/16, pages 191 ...	0	5	0
Unbound, size 20×30/16, pages 198 ...	0	2	0
3. THE LODE STAR—By Hazrat Mirza Ghulam Ahmad, the Promised Messiah. Deals with the great reformation brought about by the Holy Prophet among the illiterate, uncultured Arabs which made them the teachers of the world in social matters, polity and ethics. Size 17×27/28, pages 84 ...	0	4	0
4. AHMADIYYAT OR THE TRUE ISLAM—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community. This book deals in a simple and lucid manner briefly but fully and completely with all the different aspects of the teachings of Islam and Ahmadiyyat. A compendium of the Quranic teachings.			
Bound, size 20×30/16, pages 433 ...	2	0	0
Unbound, pages 456 ...	0	10	0
5. THE TRUTH ABOUT THE SPLIT—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community. A survey of the causes that led to the split which occurred in the Ahmadiyya Community on the death of Hazrat Maulana Noor-ud-Din, First Successor of the Promised Messiah. Size 20×30/16, pages 376 ...	1	0	0
6. A PRESENT TO KINGS—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad. An epistle to H. E. H. the Nizam of Hyderabad dealing with the claims of the Founder of the Ahmadiyya Movement and with the proofs and arguments that support them. Size 20×26/8, pages 90 ...	0	12	0
7. A PRESENT TO THE PRINCE OF WALES—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad. A booklet presented to the Duke of Windsor when he visited India in 1922 as the Prince of Wales. In Biblical language the book beautifully deals with the subject that the present is the time for the much-awaited Deliverer of Humanity to appear. Towards the end a passionate appeal has been made to the Prince to accept Islam.			
Bound, size 20×30/16, pages 103 ...	1	0	0
Unbound, pages 120 ...	0	5	0
8. AHMAD THE MESSENGER OF THE LATTER DAYS—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community, Qadian. A booklet on the life and character of Ahmad, the Promised Messiah.			
Bound, size 17×27/8, pages 86 ...	0	12	0
Unbound, pages 68 ...	0	3	0
9. THE AHMADIYYA MOVEMENT—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad. A resume of the teachings of Ahmad with a brief history of the Ahmadiyya Movement.			
Bound, size 20×30/16, pages 100 ...	0	8	0
Unbound, size 17×27, pages 88 ...	0	4	0

A pamphlet briefly dealing with the teachings of Islam about slavery and exploding the unfounded charge that Islam perpetuates this inhuman institution, size 20×30/16, pages 90 ... 0 5 0

11. THE HADITH—By Maulvi A. R. Dard, M.A.

A booklet on the importance of *Hadith*, and its place in Islamic theological literature, size 30×30/16, pages 112 ... 0 6 0

12. THE FAMILY OF THE FOUNDER OF THE AHMADIYYA MOVEMENT—Compiled by Sufi Abdul Qadir, B.A., and revised by Mirza Bashir Ahmad, M.A.

It is a brief history of the family of the Holy Founder of the Ahmadiyya Movement, size 23×30/16, pages 64 ... 0 5 0

13. A MESSAGE OF PEACE—By Hazrat Mirza Ghulam Ahmad, the Promised Messiah.

The pamphlet contains valuable suggestions as to how peace among different Indian communities can be established on a sound basis. size 20×26/8, pages 40 ... 0 1 0

14. POLITICAL SOLIDARITY OF ISLAM—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community.

A pamphlet showing to the Indian Muslims the way how to become a united, disciplined and well-knit community, size 20×26/8, pages 20 ... 0 1 0

15. ISLAM AND OTHER FAITHS—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community.

Containing a comparison between the teachings of Islam and other faiths, size 20×26/8, pages 52 ... 0 2 0

16. A MESSAGE FROM HEAVEN—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community.

Digitized by Khilafat Library Rabwah

A call to the Western people to Islam, size 17×27/16, pages 44 ... 0 1 0

17. HINDU-MUSLIM PROBLEM AND ITS SOLUTION—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community.

Contains workable suggestions to bring about permanent communal peace and amity, size 17×27/8, pages 44 ... 0 2 0

18. THE MUSLIM PRAYER—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community.

A brief description of the Islamic form of worship containing photographic illustrations of the different postures and genuflexions, size 17×27/8, pages 50 ... 0 2 0

19. SOME SUGGESTIONS FOR THE SOLUTION OF THE INDIAN PROBLEM—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community.

A scholarly and comprehensive survey of the Indian political problems and their solution, size 20×30/16, pages 464 ... 2 0 0

20. A REPLY TO MR. K. L. GAUBA'S QUESTION PROPOSED TO BE PUT IN THE ASSEMBLY—By Maulana Sher Ali. A small pamphlet refuting the charge that the Holy Founder of the Ahmadiyya Movement used abusive language with regard to the leaders of other communities, size 20×26/16, pages 16 .. 0 1 0

21. EXTRACTS FROM THE HOLY QURAN—Size 20×30/16, pages 404 ... 0 12 0

Can be had of : THE MANAGER

BOOK DEPOT TALIF-O-ISHA'AT, QADIAN, Punjab (India)